

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 14.

| \$1 50 in advance. |

PROVIDENCE, R. I. SATURDAY, NOVEMBER 6, 1824.

| \$2 at the end of the year. |

CHRISTIAN TELESCOPE.

PRINTED AND PUBLISHED EVERY SATURDAY,

By BARZILLAI CRANSTON,

At his new Office, No. 8, North Main-Street (3d story) near the Market-House.

Rev. DAVID PICKERING, Editor.

ILLUSTRATION.

(CONTINUED FROM PAGE 49.)

"And they were astonished at his doctrine."

It could hardly be expected that the authority of the Son of God would be called in question in any case, and especially for proclaiming a doctrine so perfectly in unison with the most enlarged and benevolent desires of the human heart; so highly honourable to the great Creator, and so accordant with the universal voice of his providence. But strange as this may appear to the calmly reflecting mind, his authority was warmly contested at a very early period, and by those who professed to be the friends of God, and the repositories of divine knowledge.—Nor are the religious Jews of antiquity to be viewed as the only examples of a deplorable hostility to the doctrine of the Prince of peace: For multitudes who are now clothed with the sacred badges of the christian name, contest the divine authority of the same doctrine, with a zeal, little inferior to those who, in the fury of fanaticism, exclaimed, "*crucify him! crucify him!*" But the authority of the great Redeemer for disseminating this doctrine, is clear as the light of Heaven, and strong as the pillars of the universe. It was drawn from five sources:

1. From reason, embracing the perfections of Deity.

In the structure, mechanism, and laws of the universe, the sublime exhibitions of superiour wisdom are visible to every eye, and obvious to every reflecting mind. To the Centre of the solar system, which sheds an effulgent beam upon the revolving earth, and several other planets, the Saviour often directed the thoughts of the multitude, as an evidence of the impartial goodness of the great CREATOR. And indeed, the wisdom which framed the sun, designed the structure of the planets, and ordained their destined courses; which spread the canopy of heaven, and decked the nocturnal sky with innumerable stars, must be amply sufficient for all the purposes of divine grace.

No doctrine but that which the Saviour proclaimed, and which testified the impartial good will of Jehovah, could ever be sanctioned by the wisdom from on high. For "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Nor did the evidences of divine wisdom, contribute more to the establishment of the doctrine of

Christ, than the perfections of power and love.—These attributes of Divinity were viewed as acting in harmony by all their operations through the great system of the universe. For the fact is undeniable, that all the plans of infinite wisdom must depend upon the omnipotence of Jehovah for their execution. Wisdom may indeed devise a perfect plan, and point out all the means to be employed in carrying it into effect, but it cannot apply them. The application, therefore, is entirely the effect of power. It is the power of God by which the universe was created, according to the design of wisdom. It is the same power by which the creation is upheld, its beautiful order perpetuated, and its various phenomena produced: And this same power is alone sufficient to carry into effect the plan of grace, which infinite wisdom devised.

This power was so evidently vested in Christ, that any attempt to render it more obvious, might with propriety be considered an insult to the understanding of our readers.

From the benevolence of the Deity, which is infinite and unchangeable, the doctrine of universal and equal grace is naturally deducible.

That it is the disposition of love to secure the highest interest of its object, is a fact self-evident. "God is love." All the creatures of his power are the objects of his benevolence: and loving them with an infinite affection, and being incapable of the shadow of variation, he must always *will* and seek their happiness. Hence saith Jesus, "I came down from heaven, not to do mine own will, but the will of him that sent me. For the Son of man is come to save that which was lost."

2. The doctrine of Christ was drawn from the language of divine providence.

Day and night, sunshine and rain, seed-time and harvest, and the abundance and variety which we here enjoy, are expressions of the divine liberality to man. No merit of the creature can lay claim to these important and perpetual blessings. Hence they have always been viewed in the character of free gifts. "The eyes of all wait upon thee, and thou givest them their meat in due season: Thou openest thy hand, and satisfiest the desire of every living thing." The doctrine of Christ announced the bestowment of spiritual blessings with equal freedom and impartial mercy: For in the resurrection to immortality and glory, there is no distinction.—"As in Adam all die; even so in Christ shall all be made alive."

3. The Saviour drew from the testimony of the ancient prophets, authority for his doctrine. To these he appealed for the confirmation of his truth; and to their writings he directed the attention of the multitude, as a profitable source of instruction and true wisdom.

It would extend this communication beyond its intended length, to set down the testimonies of the

prophets in any considerable number: We shall therefore notice only a few.

"Through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.—Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return: That unto me every knee shall bow, every tongue shall swear. Surely, shall say, in the Lord have I righteousness and strength. For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." And St. Peter sums up the testimony of the prophets, in the following comprehensive sentence: "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

These quotations are all-sufficient to show that the doctrine of Christ was fully authorized by the testimony of the prophets.

4. His doctrine was amply attested by the miracles which he wrought.

The dead whom he raised could testify the divinity of his power! The deaf, the blind, the lame, and the sick, all realized that the benevolence of his heart and of his hand was like the doctrine which he proclaimed; free, and full of mercy! "Believe me," saith the Redeemer, "for the work's sake."

5. The Spirit, which was given him *without measure*, was the divine stamp of the authenticity of the doctrine which the Saviour announced to the listening and astonished multitude. The words which he spake, they were spirit, and they were life? The spirit of the great Eternal, constantly dictated to him the unerring truths which the gospel presents for our acquaintance and enjoyment. Well then might the Son of God exclaim, "my doctrine is not mine, but his that sent me."

From the days when the Prince of life and peace tabernacled in the flesh, down to the present generation, the gospel of illimitable mercy has been the same, and its effect upon the believing mind that of joy and gladness, gratitude and thanksgiving. It invariably produces the fruits of good living, love to God, and charity to man.

Although it is not attended with all the evidences which confirmed its authority in the person of Christ, nearly eighteen hundred years ago, yet it is supported by an equal number, and corroborated by the history of generations in long succession.

The days of miracle are past, probably never to

return; and the spirit without measure is not afforded to any of the sons of men. But to supply this deficiency, we have the *death* and *resurrection* of the Lord Jesus Christ, apostolick and evangelical instruction, and copious illustrations of his gospel, by those who were his companions and associates in this vale of tears.

Let us give heed by *faith* to the doctrine which he taught, as "unto a light that shineth in a dark place:"—reducing its excellent maxims to practice, and thus "learn of him who is meek and lowly in heart," and we shall find a glorious rest, with the delightful assurance of ETERNAL LIFE.

REPLY TO "ZENITH."

(CONTINUED FROM PAGE 50.)

The doctrine of the resurrection, as treated by St. Paul, in his first epistle to the Corinthians, 15th chapter, contains a few striking characteristics.

1. It is universal. "As in Adam all die, even so in Christ shall all be made alive."

2. It is to be after the example of Christ's resurrection. "Now is Christ risen from the dead, and become the first fruits of them that slept." And the declaration that they shall be made alive, *even as they die in Adam*, proves with sufficient clearness that the resurrection is a literal one. That the resurrection of Christ was literal, is allowed by all; and his resurrection is brought forward as an assurance of the resurrection of all mankind. If it then be admitted that all men shall be made alive in Christ, as they die in Adam, or the earthly nature, it places the fact of their literal resurrection beyond dispute, since it is certain that the whole human race are subjected to death in the *first* Adam.

3. This resurrection is to a *spiritual* and *incorruptible* state. "It is sown a natural body, it is raised a spiritual body: It is sown in corruption, it is raised in incorruption."

4. It is to a state of *glory* and *power*. "It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power."

5. The subjects of this resurrection are to bear the image of Christ. "As we have borne the image of the earthy, we shall also bear the image of the heavenly: and this mortal must put on immortality." Now, if a spiritual state of glory and immortality in the image of Christ, implies an entire freedom from suffering of every kind (and which no reasonable man will deny) we are here furnished with the necessary evidence that no punishment, either *positive* or *negative*, can be experienced after the resurrection. For GLORY and IMMORTALITY is the highest felicity to which the hope of the christian aspires: And this blessedness being extended, equally, to all mankind by the testimony of inspiration, proves that it is not awarded according to human merit, since some who have died in Adam, or fallen victims to the king of terrors, have not been distinguished by any actions, either good or bad. Such characters have lived without the proper exercise of reason, or were removed at too early a period to become the subjects of a moral law. But even the most eminent saints have never presumed to

claim as the reward of their virtues, the incalculable blessings of a resurrection state.

All the punishments which are visited upon sinful creatures must be inflicted before the general resurrection. The question therefore follows, is that punishment to be inflicted during the life-time of men on earth, or is it to be received during the interim between the dissolution of the body, and the general resurrection?

Our reply to "ZENITH" in the 6th number of the Telescope contained a few of the evidences in proof of the former, namely, that the *positive* punishments of sin, and the rewards of virtue, were allotted to the experience of this life. Our correspondent did not attempt to invalidate the force of this evidence; nor did he offer a single reason to show that any of the evidences were misapplied: But merely stated that they were not satisfactory, &c. We shall here arrange these evidences again, and add a few more to their number, and subjoin such remarks as in our opinion the nature of the subject may require.

"In keeping the commands there is great reward." That the keeping of the commands has reference to the conduct of men in this life, no man will for a moment deny. We ask, therefore, when this reward is to be enjoyed? the text itself, answers the question, and assures us that it is when the obedience is rendered: for mark the expressions—*in keeping the commands*; not at some subsequent, and far distant period. Again: David saith, "Thou hast rewarded me according to the cleanness of my hands." Here the Psalmist mentions his reward as having been already received; which proves that it was not reserved for the experience of a future state. He again tells us that *he had been punished seven times for his iniquity*: This does not look like reserving his punishment for a future state.—But Solomon expresses himself with great clearness upon this subject; for saith he, "The righteous shall be recompensed in the earth, much more the wicked and the sinner." Here the wise man expressly tells us that the reward of both the righteous and the wicked, is allotted to their experience in this world. That "the way of transgressors is hard," is not only a truth taught in the sacred volume, but it is attested by the voice of general experience. Isaiah saith, "The wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is no peace*, saith my God, to the wicked."

We shall now quote from St. Paul, one decisive testimony, with which we shall close the direct scriptural evidence on this subject. Hebrews ii. 2, 3—"If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him." The word spoken by angels, was the same as that of which the martyr Stephen makes mention in his severe reproof of the unbelieving Jews—"Who have received the law by the disposition of angels, and have not kept it." Now observe the words of the apostle—*every transgression and disobedience received a just recompense of reward*." The imperfect tense of the verb is here used, to de-

note that the punishment was inflicted at the time the transgressions were committed, and that the whole reward was completed when the apostle offered this address. These testimonies afford sufficient proof that the positive rewards of virtue, and the punishments of vice, are confined to this life.

From the design of punishment, as explained by the wise man, the apostle Paul, it is fully evident that all the positive rewards of human actions are confined to the experience of man on the earth.—"My son, despise not the chastening of the Lord; neither the weary of his correction: for whom the Lord loveth, he correcteth; even as a father, the son in whom he delighteth." Two questions here present themselves. 1. Why does a loving father correct, or punish a son in whom he delights? Answer: because that son has disobeyed his commands.—2. For what end does a wise and good father administer punishments to his son? Answer: for his good, or emendation; or to prevent the frequency of his disobedience. And we are informed that the Deity inflicts punishment with the same benevolent feelings and intentions. By a brief reference to the apostle, we shall find this sentiment expressed with great clearness. "We have had fathers of our flesh, who chastened us, and we gave them reverence: shall we not rather be in subjection to the Father of Spirits and live? For they, verily, for a few days chastened us after their own pleasure; but he for our profit; that we might be partakers of his holiness. Now no chastisement for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." We are all aware that men sin in this world, and that they here need the visitations of punishment as a restraint upon their sinful propensities. But are we, any where in scripture, told that sin will be committed in a future state? If not, there can be no necessity of punishment in that state, to prevent the commission of sin. And if men are not sinners in another and spiritual world, punishment would be useless to them as a means of reformation. "Zenith," must therefore, first prove that sin will exist in a future state, or give up the sentiment of positive punishment after this life: for we have clearly explained the punishment of sin, as a means in the hands of God, to reform the sinner.

There is, however, a *negative* suffering, which is by some denominated punishment. This arises from the moral condition of the creature; and consists in a privation of positive enjoyment, in the same proportion as a man neglects to improve the means and advantages placed within his power.

It is the disposition of benevolence to bestow upon his creatures all the happiness which they are qualified to enjoy. The question now arises, is the man who has lived a dissolute life for forty years, notwithstanding he has ceased longer to offend against the laws of God and his own conscience—is he qualified to enjoy the same happiness, that the man is, who has, for the same term of time laboured to keep a conscience void of offence, by discharging his duty to God and man, so far as his ability would permit? Experience and observation afford a satis-

factory conclusion that he is not. These men, therefore, leaving this world at the same period, are not qualified for the same degree of moral enjoyment; unless it can be shown that *death enlarges* the capacity of the one, *more* than of the other: And this cannot be pleaded without supposing that a miracle will be wrought, where reason and the scriptures afford no authority for the conclusion. Admitting any difference to exist between them in point of enjoyment at death, this difference must be equal to that of their moral characters when they leave this mode of existence: Nor is there any proper ground for the belief that this difference will not continue until the morning of the resurrection, "when that which is in part shall be done away, and that which is perfect shall come."

This view of the subject, not only removes the objection generally urged against the doctrine of universal holiness and final enjoyment, on account of a supposed tendency to licentiousness, since it reminds the most upright, as well as the careless, that their enjoyments in the intermediate state, will be in proportion to the improvements which they have made; and that their privations will be calculated on a descending ratio, in the same manner: but it obviates the objection of our correspondent, that happiness and punishment are the same thing.

We shall close this number by briefly considering the view we have taken of the whole subject.

1. We have shown from plain testimony, that the rain and sunshine are blessings unmerited, and yet they are universal.

2. That the blessings of a resurrection state are also unmerited, and that these blessings are also universal.

3. That there is an intermediate state between the dissolution of the body, and the general resurrection, in which happiness is not brought to the highest state of perfection, and that the final consummation of the saints' felicity depends on the deliverance and happiness of the whole creation.

4. We have shown from clear and unquestionable testimony that the rewards of virtue and the punishments of vice, are confined to this world.

5. We have endeavoured to show that mankind will enjoy happiness in the intermediate state, according to their moral condition, and their capacity to receive.

In the next number of the Telescope we shall consider the passage proposed by our correspondent concerning Judas Iscariot—"It had been good for that man if he had not been born."

[TO BE CONTINUED.]

MORALIST, NO. 9.

FOR THE CHRISTIAN TELESCOPE.

In what, it may be asked, does happiness consist? By happiness, we understand intellectual peace and enjoyment. It is the offspring of virtue and piety, and dwells but in the bosom of the wise and just.—It is a plant of celestial origin, which flourishes but in the garden of innocence and contentment. Its nature is not indigenuous to a corrupt and sensitive soil. It is not found among the weeds of discontent

and the thorns of passion. It is a native of paradise, a flower of heaven, which blooms and ripens only in good ground.

From these premises we may rationally infer that happiness consists in the temper and proper exercise of our mental faculties. Much, with respect to human enjoyment, depends upon the constitution of the mind. It will readily be conceded by all, that the mind, or what is often denominated the inner man, influences, and indeed governs the outer or external man: which, if it be an hypothesis founded in nature and reason, proves incontestibly, that if the mind be corrupt and impure, the volition, or action, which it impels or originates, will participate the same quality; as it is impossible that corruption should produce incorruption, or that a holy effect, or action, should proceed from an impure cause, or from a totally corrupt source. So, likewise, upon the same principle of reasoning, if the mind possess holy and divine qualities, and is tempered with virtue, charity, and christian benevolence, the action will be pure, the conduct modest, chaste and uniform, and the habits ordinate and well disciplined.

But how is this temper, or frame of mind to be acquired? If happiness depends upon the proper organization of the intellectual functions, the question arises, how, or in what manner, may the mind be moulded or brought into that state which will afford a permanent succession of delight and satisfaction?

In forming a proper and judicious temper of mind, the subject will find many trials and difficulties to surmount. He will be surrounded with ten thousand alluring charms to draw him from the important work of renovating his affections, and the powers of his mind. He will be beset on every side with temptations, harassed and perplexed with conflicting passions, and his progress intercepted by the gnawing of a corrupt and sensual appetite. The propensities of his nature he will find hostile to the accomplishment of his pursuit. Thus in the very onset he has much to dissuade him from his undertaking. When he would do good, evil is present with him. The current of corruption and inclination press with incalculable violence, and the waves of passion dash with impetuosity against his barque, and seem to defy every effort of the oar of determination and resistance. But the man, who would anchor in the haven of enjoyment and happiness, must brave the tempest of passion, bring into subjection the principles of his nature, and become assimilated to him "who was tempted in all points like as we are, yet without sin."

SELECTIONS.

REFLECTIONS ON GENESIS, I. 1—12.

This is the work of creation. To *create*, is to give being to that which did not exist before; and so, is no contradiction. That a being should *be and not be at the same time*, is a contradiction and impossibility; but that a thing should exist now, which did not exist before, is no more a contradiction, than that my hand should move now, which did not move before.

That there is one first uncaused Cause, from which

all other beings derive their existence, and upon whom they have their entire dependance, hath already been proved. Consequently, all beings, except the first Cause, must have been produced, or brought into being, by the power and agency of the first Cause. Not produced out of nothing, but out of nothing besides the immense and inconceivable fullness of the self-existent Being, who must have in himself the power and possibility of all being; though we cannot comprehend or conceive in what manner, or by what kind of agency, he createth or communicateth existence to beings distinct from himself.

Of the creation of all things, Moses, in this chapter has given us a summary account; not in a precise philosophical manner, but so as to give the men of that age in which he wrote, just and affecting notions of this first and most stupendous work of God, so far as was necessary to the purposes of true religion, and no further. It is enough, therefore, that this account is true, so far as it goes, and not in any respect inconsistent with the most accurate discoveries which have been made in later ages concerning the system of the universe, or any part of it.

Verse 1. *In the beginning, &c. The heavens and the earth*, may comprehend the whole universe, or *all things visible and invisible*. It doth not, therefore follow, that the whole universe was created all together at once, or at some one period of time. But the meaning is this; at first, when the universe was produced, it was brought into being by the sole power and wisdom of the Almighty and Eternal God. This is true, though the several parts of the universe may have been produced at different times, or at any distance of time from each other; and though God may still be creating new worlds in the immense bosom of space, which is not improbable. I say it is true, that in the beginning of their existence, whenever that was, God created, and is still creating them all; the sentiment which Moses, I apprehend, would inculcate being this, that the whole universe of beings, whenever created, doth not exist by necessity or chance; but had a beginning, and was produced by the sole power of God.

But as Moses here gives us a particular account of the formation of our earth, this phrase, *in the beginning*, may have a special reference to the time when our earth was created. The matter of which it consists, was produced in the state of *chaos*, (ver. 2.) without form and void—i. e. shapeless, waste, and useless; all the parts, solids and fluids, in a confused state, and surrounded with darkness, unadorned, uninhabited. But, *the spirit of God moved upon the face of the waters*; i. e. the influences and exertions of the divine power actuated this dark, confused mass, and digested and reduced its parts to the beautiful state and order in which we now behold them.

On the first day, and the first thing after the production of the *Chaos*, the element of light was created. Ver. 3, 4, 5.

On the second day, was created the element of air, or the body of air which we call the atmosphere, *the firmament*, or rather, spacious expansion of air, where the fowls do fly, including meteors and clouds, which are waters above, or at the upper part of the atmosphere, in contradistinction to the waters of the

sea and rivers, which are under it. Ver. 6, 7, 8.

On the third day, the great God formed the element of water, by draining off the fluids of the *chaos*, and causing them to flow into large cavities prepared to receive them; that thus the earth might become one firm, compact, voluble globe, and in a fit condition to produce grass, herbs, trees, and plants, which were then created. Ver. 9, 10, 11, 12.

HELL.

Editor of the Christian Telescope,

Sir—Being perfectly satisfied in my own mind, that mankind have been monstrously duped by the clergy in ages past, and that a vast majority of them are at the present day in like manner duped by them; and being desirous that my fellow-men who have been groping in darkness, and being still in darkness, should experience the "light of life;" I desire you would insert in your useful paper, the following extract from a Sermon, on Hosea xiii. 14.

As the evidence of the true meaning of the word Hell, as here given, does not come from those *monstrous perverters* of the scriptures: I mean the Universalists: but from Drs. S. and A. Clarke, Campbell and Whitby, it is hoped that their exposition will be received by our opposers, of the Methodist, or other denominations, who profess to believe, and who teach the people that Hell is a place of punishment in the future world.

The following is an important extract. S.

"The word, says Dr. A. Clarke, is derived from the Anglo-Saxon *Helan*, which signifies to *cover*, *conceal*, or *hide*; and hence the tilings or covering of a house, and the covers of books are to this day called *Heling*, and the phrase *to hell* is still used as synonymous with *to cover* or *hide*, in several of the western counties of England, especially, Cornwall and Lancaster. Thus the true and primitive meaning of the word *hell*, was perfectly accordant with the idea suggested by the Hebrew *sheol*, and the Greek *hades*; for as nouns, all the three words imply something unseen, concealed, or invisible; and have therefore been employed with propriety to convey the notion of an *unseen world*, *the grave*, or *state of the dead in general*. Similar are the sentiments of the learned Archbishop Usher, expressed in his *Treatise de Lim. Patr.* "We have no word in the French or English language to express the idea conveyed by the Hebrew *sheol*, the Greek *hades*, or the Latin *inferi*. Our English word *hell* had anciently this meaning; being derived from the German *hill* to *hide*. Hence the ancient Irish used to say '*hill the head*,' meaning *to cover the head*. So that our *hell* then answered to the Greek *hades*, which signifies an unseen place." Drs. S. and A. Clarke, Campbell, Whitby, and others, approve the above definition of hell, and harmoniously unite in opinion, that hell originally answered to the Greek and Hebrew terms, but ought not to be used in the modern sense, as the translation of *sheol* or *hades*.

How strange then, that from the term hell, should have arisen those dreadful notions, which are so assiduously propagated in the world, and which men of fruitful imaginations have so effectually made to operate as the means of delusion and aggrandize-

ment. It is not however surprising, that superstition should act most powerfully on the fears of her votaries, since the human fancy can paint with greater energy the misery than the bliss of a future state. With the two simple ideas of darkness and fire, we can create a sensation of pain, which may be aggravated to an indefinite degree, by adding the idea of endless duration. Hence from the greater facility of depicting the horrors which distract the mind or ruin the peace of society, hell, which contained just as much happiness as misery, in its idea, came to be used by religious impostors of every description, as a fit engine to awe the mind of the credulous into that pliability, necessary to favour the views of the avaricious priest or tyrannical monarch."

On the future restoration of the Jews and Israelites to their own land.

Waft us, O God, from distant shores,
To Israel's happy calm retreat;
Through every danger guide us safe,
To Judah's chosen, blissful seat.

Thou art alone the one Supreme,
Whom all the universe obey:
The wind and seas attend thy voice,
And all things own thy sovereign sway.

And see, propitious to our wish,
The glorious land at length appear:
The clouds disperse, the waves subside,
The winds convey us gently there.

Tell us ye chosen, tell which way
Conducts to Salem's blest abode;
Where free-will offerings we can pay,
And at his temple worship God.

Thrice happy land! where all around
Thy fertile vallies we survey:
Where lawns and plains, with woodlands crown'd,
And hills their flowery tops display.

Adown their sides the fruitful vines,
In beauteous order rang'd along:
Or round the elm their branches twine,
Which glows with clusters, not its own.

Here groves of orange, myrtle, palms,
And all the different choicest fruit
Of sultry lands, and northern realms,
With this delightful climate suit.

The goats and sheep, on thymy hills,
Where aromatic plants abound;
The vales with lowing herds are fill'd;
And asses graze on fruitful ground.

In every part dispers'd we find
The rural cottages around:
Where true content and peace of mind,
With health and smiling joy are found.

Fair liberty, in sweet array,
Awaits the cheerful owner's cares:
For here ambition is unknown;
No lawless tyrant's power he fears.

Under his spreading vine he sits,
His fig-tree shades the noon-tide ray:
Here sits the partner of his breast;
And there his numerous offspring play.

He unalarmed of distant wars,
And wild ambition's havoc hears:
His sword into a ploughshare turns,
And prunes his trees with useless spears.

Lord of the ground he tills, himself
Enjoys the produce of his land:
His flocks are for his household's use,
His vintage at his own command.

But as from God he all receives,
Whose blessings make his plenty sure:
With liberal hand he freely gives
To Levite, stranger and the poor.

Thrice in the year his willing feet
To Salem's towers direct their way:
Where Israel at mount Zion meet,
To God their cheerful homage pay.

Grateful they sing their bounteous Lord,
Who makes their fields and flocks increase,
Who bids the rocks sweet streams afford,
And crowns the whole with health and peace.

☞ We have not room to insert the illustration of the texts proposed by "R. C****" in this number.

MARRIED,

In this town, on Sunday evening last, by Rev. Mr. Ludlow, Mr. William W. Harris, to Miss Eliza G. Fuller, daughter of the late Mr. Joseph Fuller, all of this town.

DIED,

In this town, on Sunday evening last, Mrs. Eliza Collins, consort of Mr. William A. Collins, and daughter of the late Mr. Samuel Manchester, of Tiverton, in her 25th year.

On Saturday last, Mr. Aaron Smith, aged 34 years.

On Monday last, Sarah, infant daughter of Lemuel H. Arnold, Esq. aged 11 weeks.

On Monday morning last, Miss Polly Cozzens, aged 59. It is consoling to her surviving friends that she expressed herself perfectly resigned to her approaching end, and expired with a christian reliance on a Saviour's merits.

In Rehoboth, Elder Sylvester Rounds, aged 64.

In Woodstock, Vt. 27th ult. Miss Susan Perkins Taylor, daughter of Mr. John Taylor, of this town, aged 8 years.

In Jackson, West Tennessee, Aug. 16, John H. Warner, in his 20th year, son of the late Capt. Amos Warner, of this town.

In Elkland, Penn. on the 15th ult. Mrs. Abigail Clarke, wife of Mr. Eleazer Clarke, and daughter of Jesse Armstrong, Esq. of Gloucester, R. I. aged 35.

☞ New subscribers for the TELESCOPE can have the numbers from the commencement of the volume, at \$1.50 per year, by paying the same within three months from the time of subscribing.

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